

February 21, 1959

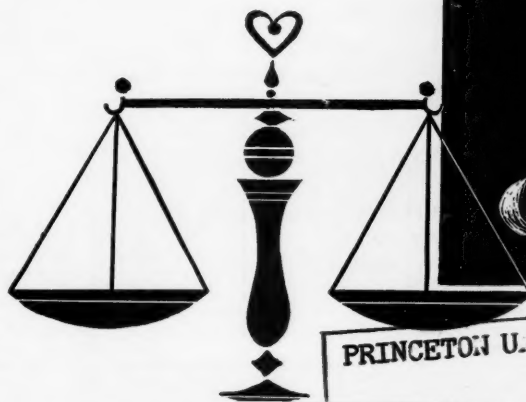
America

Religious Pluralism and Public Morality

by John R. Connery, S.J.

Professor Slichter Looks at Labor

by Benjamin L. Masse



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America

National Catholic Weekly Review

Vol. C No. 20

Feb. 21, 1959

Whole Number 2595

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Correspondence

False Notion

EDITOR: Seymour Gross's article "Amid the Alien Corn" (AM. 1/17) and Lloyd Davis's "Catholics and Eight Foundations" in the same issue concluded that secular university professors and educational foundation officials labor under the misconception that "Catholics do not encourage and promote the growth and development of a healthy intellectual environment in their schools" and that "Catholics fear that to be professional and attain excellence in one's vocation is to be guilty of the unforgivable sin of secularism."

The task now is to remove this misconception from the minds of those who have it. A step in that direction might have been taken by Mr. Gross himself if he had gotten his excellent article published in some secular magazine such as *Harper's* or *The Atlantic* or perhaps even the *Bulletin* of the American Association of University Professors.

FRANCIS P. MCQUADE

Fordham University
New York, N. Y.

Message from Africa

EDITOR: I would like to add my congratulations on AMERICA's Golden Jubilee and my prayerful best wishes for God's blessings on your future.

I wish also to express my gratitude for the series of excellent articles on race relations—a problem common to the United States and many countries in Africa. Your article "Racial Tensions in South Africa" (AM. 11/29/58) was particularly to the point.

At the same time I hope you will allow me a word of constructive criticism. Your great country suffered in the past from a lack of interest in Africa. Can AMERICA not try to do even more to awaken your people to the fact that Africa is a great and an important continent?

✦ ADAM KOZLOWIECKI
Vicar Apostolic of Lusaka

Lusaka
No. Rhodesia

Seminary Halls

EDITOR: Your Review has, I suppose, experienced many "firsts" in its fifty-year history. In fact, an article on your firsts might make an interesting addition to the Fiftieth Anniversary series.

Someone might ask: "Who was the first

to translate AMERICA into Latin?" A foolish question? Not at all. I know 14 college freshmen, myself included, who don't consider it at all funny. Each week we are assigned an article from AMERICA to translate into classical (or at least passable) Latin. Perhaps this will be encouraging to Fr. Abbott and his confreres who moan the disappearance of Latin from our schools.

One further suggestion: Why not an article entitled "Death of a Dog after Marcus Tullius Cicero"?

LARRY R. SPITZLEY

St. Joseph's Seminary
Grand Rapids, Mich.

In by Their Door

EDITOR: There may be some misunderstanding of what Bishop Hannan meant in his message to the National Conference on Convert Work, as given in summary form in AMERICA (1/10).

The Negro in our country wishes to be

looked on as an American in every sense of the word, not as different. He can hardly be attracted to the Church if he is approached from a racial point of view, namely, as one in need of special treatment.

Negroes are Americans and in America. Their culture, background and history are American. Even their need of participation in the liturgy is a particularly American need—a need which they dramatize in their "store-front" churches after they have found themselves unwelcome in some "Christian" churches. Would they continue to act that way if they found a church where the laity fully participate in the liturgy in a language they could understand?

RICHARD MCSORLEY, S.J.

Scranton University
Scranton, Pa.

Clap Hands

EDITOR: Applause for Mary McGrory's Washington Front, "Comes the Comrade" (AM. 1/31). A remarkable piece of journalistic writing, easy to read and informative.

CARL A. JOSSECK

Chicago, Ill.



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Current Comment

Racism in Housing

By appearing before a Federal body studying discrimination in housing, Francis Cardinal Spellman identified the Church more closely than ever with the fight against segregation. As the Archbishop of New York put it in the testimony which he gave in New York, Feb. 3, before the Federal Civil Rights Commission: "Discrimination for any reason and disguised in any form is in violation of God's commandments and the Constitution upon which our free nation was built." The Cardinal explained that his remarks would "repeat in essence" what the Catholic bishops had said collectively in their statement on racial injustice last November.

Cardinal Spellman had already, in a 1957 letter to the Catholic Interracial Council of New York, stressed the Church's concern over racial discrimination, particularly in housing. But his appearance before the commission marked the first time that he formally voiced his stand on this evil in a national, official forum.

The Cardinal extended his remarks to discrimination of all kinds. "Discrimination, racial or religious," he warned, "can become the hangman of any free nation." He emphasized what a terrifying thing it is that men think they can violate the rights of others without victimizing not only themselves but the country as well.

The distinguished prelate's appearance before the commission was a boost to the work of that body and a credit to the Church in America.

GM before Grand Jury

Having no pipeline to the Justice Department, we can only speculate on the motives which led the Government to launch a probe of General Motors. If allowed one guess, we would opine that the President's obsession with inflation had something to do with it. Some economists hold that union pressure on wages is only one of the reasons many prices failed to drop during the recent recession. Another reason is a

concentration of power in certain industries which enables leading firms to "administer" prices in defiance of the law of supply and demand. Anyone seriously concerned over inflation might logically be expected, then, to examine this block in the orderly running of the capitalist machine.

If such is the Government's intention, it chose in General Motors a logical candidate for scrutiny. In the auto industry, GM, with 51.1 per cent of car sales in 1958, is the admitted price leader. It is also a strong factor in other lines—diesel engines, earth movers, aircraft engines, farm machinery and a dozen more. In addition, the General Motors Acceptance Corporation is a power in the auto-finance field. All told, the sprawling GM empire has assets of \$6 billion.

In subpoenaing GM records on Feb. 4 for presentation to a N. Y. grand jury, Victor Hansen, head of the Justice Department's antitrust division, said that the Government was interested in possible "undue concentration" in the industry. This should have headed off—but didn't—complaints that the Government was making bigness a crime. Are some ardent anti-Socialists, we wonder, forgetting their capitalistic principles?

Conant on High Schools

The Conant Report on *The American High School Today* (McGraw-Hill, \$1) was greeted at the end of last month with a deference befitting utterances of the Dalai Lama or a former president of Harvard. The 140-page report, based on the personal visitation by Dr. James B. Conant of 58 public high schools in 18 States during the past two years, diagnoses the "patient" as sound, but needing richer nourishment.

The report brings small succor to sorely pressed defenders of our public educational structure, despite its soothing words to the effect that the public school system as it exists is basically capable of meeting the educational needs of the nation's youth.

What are the report's chief recom-

mendations? Dr. Conant proposes a basic program of studies for all students: 4 years of English (one-half devoted to composition); 3 or 4 years of history and social studies; one year of mathematics and another of science—with homework to be assigned in all courses. Academic electives for college-bound students and vocational electives for the others would supplement this common curriculum.

An additional program for the academically talented (he estimates the number at 15 per cent of the total) would include: 4 years of mathematics, 4 years of a single foreign language and 3 years of science—with homework in every course. Exceptionally brilliant students would do college-level courses for advanced college placement. He urges ability grouping according to particular subjects but cross-sectioning of pupils for home rooms.

... but on His Favorite Type

The report studied only the public "comprehensive" high school, the type found outside the metropolitan area of a city with a 10- to 100-thousand population. By "comprehensive" Dr. Conant means a single school to accommodate all students, whatever the scholastic ability, academic or vocational interest, social or economic background. This is his ideal school, the only one that preeminently realizes the values at the heart of American democracy.

He is opposed, consequently, to separate schools for the academically gifted or the mechanically inclined and to small schools with graduating classes of less than 100.

To implement widely the curriculum recommendations of the report would require a shoring up of the study program in many public schools and, more importantly, an abandonment of the philosophy that substituted "life-adjustment" courses for what Conant now wants put back.

Catholic high schools can profit from much of the report. Happily, it can be noted, few of these schools need worry about restoring a required basic curriculum in the traditional subjects—homework and all. In fact, Dr. Conant would find that in most Catholic high schools the bulk of his program for the superior 15 per cent is the fare set before four or five times that percentage.

If Dr. Conant would like to learn still more about the American high school today, we could arrange for him to visit 58 of our Catholic "comprehensive" high schools.

Mary McGrory in Washington

When death took Fr. Wilfrid Parsons last October, we worried over who might replace him as our Washington correspondent. Fortunately, we soon found three able observers of the Capital's doings—Prof. Howard Penniman of the Georgetown University faculty, Edward T. Folliard of the Washington Post and Mary McGrory of the Star.

We are proud of all three, but this week we ask Miss McGrory to come downstage for a bow. Hailed recently in *Time* as "Queen of the Corps," she is featured again in *Editor and Publisher* for Jan. 17 in an article entitled "Accuracy and Agony Make Sparkling Copy."

Praise has not turned a head so dedicated to good reporting. Acclaimed as "the greatest since Ernie Pyle and Bob Considine," and as "the most exciting newcomer" to Washington newspapering to be found in years, Miss McGrory modestly describes herself as an "agony writer" who takes "barrels of notes." Looking back to her school and college days, she reminisces:

When you have diagramed enough sentences in your study of the classics, you have a pretty fair idea of how to put together a sentence that won't fall apart.

Girls Latin and Emmanuel College in Boston are the two schools where, unimpeded by "life-adjustment" courses, Mary McGrory did her diagraming. These distinguished institutions might step up for a bow alongside their noted alumna.

Death Comes for a Reporter

With his shy professorial look and gentle manner he hardly fitted the Hollywood image of the ace reporter. Yet, in calling Pulitzer-prize winner Meyer Berger of the *New York Times* the nation's top newspaper writer, *Time* was expressing a widely-shared opinion.

Born 60 years ago in New York's Lower East Side, "Mike" Berger delighted in telling others in his warm colorful language about the little people

and things that, in his eyes, were the genuine life of the great city he loved. He was master of the human-interest feature as well as a keen reporter, whose byline came to appear regularly over the big front-page stories of the last 25 years.

We recall with affection his visits to our Campion House editorial residence and to our downtown business office.

There was the editorial board meeting one December evening several winters back. Afterward, Mr. Berger, touring our roomy old residence, discovered "Murphy," the office parakeet, whose cheeping of "Pax tecum" caught his fancy. Some days later in his column, "About New York," Mr. Berger made AMERICA's bird, which he described as "the most scholarly parakeet in town," likewise the best known.

Last Oct. 6 the column told the story at length of "Our Lady of the Ramp," the Madonna Shrine in the corner window of our business office on the second floor of the Grand Central Terminal Building. Mr. Berger spoke reverently of the "protection of a silent guardian" who has watched over the busy auto ramp south of 45th street for nearly ten years.

After a short illness, Meyer Berger died on Feb. 8. The AMERICA staff join Mr. Berger's many other Catholic friends in expressing prayerful sympathy to his family on their loss.

Catholics Antifeminist?

In the model democracy which is Switzerland, the average citizen has an instinctive impulse to vote No. When consulted in a national plebiscite, he usually sees no need for a change, regardless of the issue. Considering the present well-being of the country, who can deny these hardy democrats the right to a certain attachment to the status quo? And so, on Feb. 1, the voters (all male, of course) by a two-to-one margin turned down a constitutional amendment for women's suffrage. Only in the French-speaking cantons of Geneva, Neuchâtel and Vaud did the proposal get a majority.

Some correspondents, in their reports on antifeminism in Switzerland, have implied that the Protestants were in general more favorable to women's participation in political life than the Catholics. Actually, the division, if any ex-

isted, was on the basis of language rather than religion. Thus, in French-speaking Geneva, the Christian Social Independent (Catholic) party was in favor of the amendment. The political chiefs in the predominantly French-speaking Catholic canton of Valais were also in favor. In the other predominantly French-speaking Catholic canton of Fribourg, the local Catholic party took no stand for or against. In the Italian-speaking Catholic canton of Ticino, the (Catholic) Conservative party supported the amendment.

On the other hand, it is true that the German-speaking Catholic cantons were firm opponents of the vote for women. But then, in none of the Protestant, German-speaking cantons did the proposal go over, either. What justified the correspondents in finding some denominational significance in the results of the plebiscite?

Toward a Cyprus Solution

The dispute over the British Crown Colony of Cyprus has been close to solution so often that one hesitates to be overly optimistic about the negotiations just concluded in Zurich. Reportedly Premier Constantine Karamanlis of Greece and Premier Adnan Menderes of Turkey have reached agreement on a new constitution for the island. All that is needed is the approval of the British and of the Cypriotes themselves. Some Cypriote leaders have voiced initial skepticism.

If all goes well, Cyprus will become an independent republic. A solution along these lines implies compromise on the part of both Greece and Turkey. For the Cypriotes, the vast majority of whom are Greek in origin, have sought independence only as a prelude to union with Greece. The Greek Government has supported them in this demand. An independent Cyprus would also rule out the Turkish counter-demand for either partition of the island along

Next Week . . .

FR. ROBERT A. GRAHAM, S.J., will discuss the reactions of Protestant and Orthodox circles to the decision of Pope John XXIII to summon a General Council in 1961.

communal lines or its reversion to Turkey. To quell Turkish fears for her own security (Cyprus is only 40 miles from the Turkish mainland), the defense of the new republic would be guaranteed by the establishment on the island of military bases under Nato control.

The dispute over Cyprus has been most embarrassing to Nato. It has involved two key members of the alliance and therefore threatened its very existence in an area where Nato is alarmingly weak. In view of the Soviet challenge in the Middle East and of the need for the West to maintain a position of strength in the area, we hope the efforts of Greece and Turkey to put an end to four years of strife will be rewarded in London and Nicosia.

Red-Fed Rumors

While the free world in early February was noting the 10th anniversary of the fraudulent trial of Joseph Cardinal Mindszenty by the Hungarian Reds,

a strange tale came out of Vienna. "Diplomatic sources," reported some respectable news services, "revealed" that negotiations are under way between the Vatican and the Kadar regime concerning the future of the Primate of Hungary. Stalin's victim, we may recall, is virtually incomunicado in the U. S. legation in Budapest.

Dissecting the several dispatches on the story, the reader must conclude that this report is a Communist plant, designed either to distract attention from the anniversary or to raise false issues. The alleged negotiations consist in wholesale concessions by the Holy See. The only point on which the Kadar regime is reported to yield anything is a safe-conduct for the Cardinal out of Hungary. Inasmuch as the Reds would be only too glad to see him out of the country, this is no sign of conciliation at all.

On the other hand, the Budapest regime's reported demands on the Vatican are very revealing. The Reds want the Cardinal to resign as Arch-

bishop of Esztergom and Primate of Hungary. They want the Pope to promise not to appoint a successor in that high and influential post. They want the ailing and compliant Archbishop Joseph Groesz of Kalocsa to be recognized as the regular spokesman for the bishops. In all these reports there is no mention of any Red promise of relaxation in the war against religion. We regret that the news services passed along such a manifestly one-sided and inspired story.

Party Congress Closes

For nine days the delegates shook the saber, peered in the crystal ball and pledged undying loyalty. Then, after dutifully approving the gigantic Seven-Year Plan, they sang the *Internationale* and hurried home to work for the coming millennium.

Since most Moscow dispatches were written from releases issued by Tass, we do not know all that took place during the 21st party congress between

Khrushchev Eyes Greener Fields

A THREE-YEAR honeymoon seems to be over. While it lasted, Soviet Premier Nikita Khrushchev and President Gamal Abdul Nasser of the United Arab Republic found common cause in ridding the Middle East of Western influence. But now comes a change.

In the seven-hour address which opened the 21st Congress of the Soviet Communist party on Jan. 27, Premier Khrushchev had harsh words for certain unnamed Arab "officials." He criticized those who were persecuting the "progressives" of the Middle East. Soviet leaders, he caustically reminded Middle East governments, would not remain silent in the face of a campaign being waged "under the false slogan of anticommunism."

There was no mistaking the object of Mr. Khrushchev's wrath. The fortunes of local Reds have been steadily deteriorating in the UAR. More than a little disturbed over Communist success in Iraq, President Nasser has cracked down on Egyptian and Syrian party members. With the most influential of the UAR's Communists in jail, local party organization has become more ineffective than ever.

To add to Mr. Khrushchev's displeasure, the Egyptian leader has begun to make friendly gestures to the West. He has been extending an olive branch to pro-Western Jordan and has sought to make peace with Saudi Arabia. Moreover, the flurry of diplomatic activity which had Cairo buzzing in recent weeks has

resulted in a tentative agreement between Great Britain and the UAR on the claims and counterclaims that arose out of the Suez dispute. The way seems open for a restoration of pre-Suez relations between the two countries. Mr. Khrushchev had reason to be out of patience with President Nasser.

It would be a mistake, however, to conclude that the Soviet party boss has "given up" on Arab nationalism. In fact, the fields have suddenly become greener for Mr. Khrushchev elsewhere in the Middle East. In oil-rich Iraq the Reds are having a much easier time of it. While the issue there is far from decided, Iraqi Communists have penetrated the country's new revolutionary Government to an alarming degree. Displaying their usual shrewdness, the Communists have emerged as the most vociferous, but not the most sincere, supporters of Premier Abdul Karim el Kassem and the brand of Arab nationalism for which he stands. As the Soviets used Nasserism to further their aims in the Middle East, so they now seem prepared to use the new regime in Iraq.

Meanwhile a new intramural rivalry has set the Middle East on edge. Gamal Abdul Nasser and Abdul Karim el Kassem stand for two diverse and irreconcilable concepts of Arab nationalism. To the Egyptian leader Arab nationalism stands for a unified Arab world with Cairo as its capital—a world in which the countries of the Middle East would become provinces of an empire stretching from the Nile to the Euphrates. Iraq's Premier, on the other hand,

FR. KEARNEY, S.J., is an associate editor of AMERICA.

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Jan. 27 and Feb. 5. But at least we know what the USSR *wants* the world to believe took place.

The apparent theme of the congress was the monolithic unity of world communism. Except for revisionism in Titoland, all the comrades are at peace. Internal dissensions have been quelled by the exposure and expulsion of anti-party elements. Today the comrades move confidently into the future under the protective mantle of Soviet military power. Tomorrow they will drive onward in the shadow of the USSR's economic superiority. When the paradise of "pure communism" is ready, not just the Soviet peoples, but the saints everywhere will go marching in together.

After the third day, the congress showed a strong preoccupation with the heresies of the "anti-party group." Every member of the Presidium except Marshal Voroshilov got up to denounce the "foul plotters" of the 1957 crisis. Since exhortation of the sinners implied approval of the Premier, it may be said

that the Presidium is on public record in support of Khrushchev's policies. The approval was not left implicit. Everybody in sight praised the Premier in terms reminiscent of the "Glorious Stalin" era.

Thus the theme of unity was given embodiment in Khrushchev as the uncrowned king in the Kremlin. The real theme of the congress was just "Mr. K., all the way."

Operation Hope

The U. S. Navy hospital ship *Consolation* is no stranger to the ports of East Asia. Fitted out during World War II, she saw service mostly in the Pacific. The Korean war found her cruising the Sea of Japan. In six months, rid of her mothballs, she will again sail westward on a year-long voyage from San Francisco to renew old acquaintances.

This time it will not be war that brings the *Consolation* to the Pacific. Refurbished as a floating medical school

under the sponsorship of the People-to-People Health Foundation, she will bring medical care to underprivileged Southeast Asians who are desperately in need of health services. The *Consolation* will carry a complement of 200 doctors and an equal number of nurses. In addition to this "permanent" staff, she will have a rotating group of visiting physicians who will give lectures in their own medical specialties. Doctors in those areas will thus be afforded a first-hand look at medical techniques that would otherwise be out of reach.

All too often our foreign-aid programs are hampered by red tape bureaucracy and the lack of human contact in their administration. In Operation Hope, as this imaginative project has been designated, the good ship *Consolation* will be on hand for all eyes to see. Its doctors and nurses will be on the spot. The needy they serve will realize that Americans are genuinely concerned for their welfare. Such aid as this can enable us to get through to the naturally suspicious Asian mind.

believes in Arab unity founded on a loose federation of independent nations, equal among themselves. He has insisted that Baghdad will remain the capital of Iraq.

Obviously these two concepts of Arab nationalism cannot exist side by side. The triumph of one will mean the downfall of the other and the political eclipse of the leader who espouses it. Any realistic appraisal of current political developments in the Middle East must take this into consideration. If President Nasser is engaged in an ideological conflict with Iraq's Premier el Kassem, he can be expected to paint as black a picture as possible of Communist strength in Iraq. He will use every means at his disposal to insure his own position in the Arab world, even if it means currying the favor of the West.

This, then, is the question which confronts Washington: shall we, like Khrushchev, make a policy switch in the Middle East? Shall we now lend our support to a once hostile Nasser simply because he has locked up a batch of domestic Communists? Shall we, in other words, "choose sides" against the new regime in Iraq?

We cannot afford to be too hasty. By all means let us work for a betterment of relations wherever we can in the Middle East, but not at the expense of losing Iraq to the Kremlin by default.

Premier el Kassem is no more a Communist than Gamal Abdul Nasser. He has perhaps been best described as a man in the middle, caught between the

twin forces of Nasserism and communism. Unable to fight both at the same time, he has crushed the Iraqi followers of Nasser. On the theory that Nasserism presented the more immediate threat to Iraqi independence, the Reds have been allowed to go unopposed. Their turn may yet come.

At the moment the new Government of Iraq is still in a state of transition. Thomas F. Hussey, S.J., former president of Al Hikma University and Baghdad College, recently warned, as reported in an NC News release: "At least five months will be needed to discover the direction the new regime will take." Of the leaders of Iraq's revolution and their real or imagined drift toward communism, he remarked:

They know the delicacy of their position since their country is now poised so dangerously between the East and West. Our attitude toward the new regime should be that of a people who carefully appraise a situation, who watch trends carefully and avoid the tendency to slap conventional labels on things they have not fully studied.

By giving the Reds a relatively free hand in Iraq, Premier el Kassem has shown little political acumen. At the same time, he has also shown signs of being aware of the dangers posed by a Russian bear-hug. On the other hand, President Nasser must still prove the reliability of the friendship he now proffers the West. So let's move slowly in the Middle East.

VINCENT S. KEARNEY

Washington Front

A Period of Construction

CAPITOL HILL these days clamorously attests the mania for construction that has held all politicians in its grip since the time of the Pharaohs. The appeal of bricks and mortar for the public man is easy to see. One's name can always be engraved on the plaque of a mighty building, if not in the hearts of one's countrymen. Many such plaques are in the making now.

The extension of the east front of the Capitol, a costly and controversial project, is now going forward noisily. An ugly wooden fence covers the noble façade. The sound of the jackhammers has become so insistent that Speaker Sam Rayburn, who fought for the extension with something like ferocity on the grounds that House members needed more offices, had to order workmen to cease and desist so that members in the immediate vicinity could work in the offices they already have.

Besides more work room and a restaurant, there will be, when the dust settles, a private corridor between the two houses of Congress. Supposedly, the democratic processes will be expedited if Senators and Representatives can pass to each others' domains without getting caught up in the tide of tourists that washes ceaselessly through the public corridors.

The lovely green extending from the Capitol plaza to the end of the Senate Office Building is torn up, as workmen burrow in a tunnel for a new subway to carry Senators to the New Senate Office Building. This

grandiose pile is in a style of architecture irreverently known as "neo-Roman-insurance." It has fluted blond wooden columns, indirect lighting, giant bronze torch-brackets and picture windows.

In these early days of its occupancy, it is fraught with unpleasant surprises. The quorum calls, unmercifully amplified, combine the worst features of the moose call and the air-raid alarm. Time stands still: the hands of the building's massive gold clocks are too heavy for the mechanism and cannot make the climb to twelve o'clock. Senators, who in the old building could summon an elevator by three jabs on the button, have found to their consternation that in the new the button lights up for them just once, as for any other man.

The House, not to be outdone, has dug a hole in the slope that leads down to the Mall for its new office building. It may be called the New New House Office Building, since there is already an old and a new.

The population of Congress, amid all this construction, has increased by three—two Senators and one Representative from Alaska. It is hard to believe that the admission of Hawaii will tax the capacities to a degree the building envisions. Legislators explain they need the room for their staffs. For lack of unified party facilities, they say, each office must be its own research center and political headquarters. Also, new subcommittees spring up all the time.

One can only hope that Parkinson's law that "perfection of planned layout is achieved only by institutions on the point of collapse" does not apply here. Nor its corollary either: "During a period of exciting discovery or progress, there is no time to plan the perfect headquarters. The time for that comes later, when all the important work has been done." MARY McGRORY

On All Horizons

OUR HOUSE. AMERICA is proud to report that its Editor-in-Chief, Thurston N. Davis, S.J., has been chosen winner of the McGeary Foundation Gold Medal. This (along with \$500) is bestowed by the Thomas More Association for the best article contributed to *The Critic* during the preceding year. The article was entitled: "Culture in a Cold, Chrome World." Presentation will take place in Chicago, May 3, during the celebration of the association's 20th anniversary.

►TOWARDS HOLINESS. One of the finest practical guides to lay spirituality we have seen recently is *Perfection in the Market Place*. Designed primarily

as a handbook for Dominican tertiaries, it can be read and reflected upon with profit by many others. Compiled and edited by Francis N. Wendell, O.P., and Regis Ryan, O.P. (Third Order of St. Dominic, 141 E. 65th St., New York 21, N. Y. \$1).

►MINISTRY OF HEALING. An Institute on Medical-Moral Problems and Hospital Management (non-credit) will be conducted at Marquette University, June 29 to July 10. It is coordinated with an Institute on Spirituality for Religious taking place at the same time.

►FAMILY HOLINESS. With its February issue the *Grail* changed its

name to *Marriage*. This rechristening followed growing concentration, since 1955, on problems of marriage and family living. The 40-year-old monthly magazine is published by the Benedictine Fathers of St. Meinrad Archabbey, St. Meinrad, Ind.

►A BROTHER'S CALL. *Vocation of a Teaching Brother* is a 12-page booklet prepared by Brother Charles Lawrence, F.S.C., Ph.D., and distributed by Manhattan College, New York 71, N. Y. It outlines the development of a modern educational and missionary apostolate.

►YOUR NEIGHBOR. Brotherhood Week (Feb. 15-22), sponsored for 28 years by the National Conference of Christians and Jews, is the result of a suggestion made to the NCCJ in 1934 by Msgr. Hugh McMenamin, of Denver. R.A.G.

Editorials

The Awakening of Indonesia

FOREIGN MINISTER Subandrio of Indonesia, a surgeon turned diplomat, is off to Australia to seek an improvement in his country's relations with Canberra. Eclipsing all other items on the doctor's agenda is Netherlands New Guinea—West Irian, as the Indonesians possessively call it—the last remaining Dutch colony in the Indonesian archipelago. The Australians have consistently supported the Dutch claim to the 150,000-square-mile jungle territory. The issue has been a sore spot in Indonesian-Australian relations.

Dr. Subandrio is expected to press Indonesia's counterclaim to Netherlands New Guinea with a rather ingenious argument. He will point to the growing might of Red China and urge that the New Guinea dispute be settled in Indonesia's favor in the interests of free-world security. As the Indonesians see it, a powerful Communist China may within two or three years be in a position to change the map of Asia even without resorting to open aggression. Indonesia and Australia should therefore settle their differences, since the 3,000-mile-long archipelago is the first shield of Australia's defense. (Paradoxically, for this very reason Australia would perhaps prefer to see Netherlands New Guinea remain in more reliable Dutch hands. The huge island lies athwart her lines of communication to the north.)

Apart from the merits of Indonesia's case against continued Dutch possession of New Guinea, Dr. Subandrio's argumentation has a noteworthy interest all its own. For it manifests an awareness of the external Communist threat that was singularly lacking in Indonesia up to a few months ago. Moreover, it comes at a time when the Communist party has begun to lose ground in the internal political life of the country.

The results of the general elections in Indonesia in 1955 startled the free world. The Communist party

polled some 6 million votes to emerge as perhaps the best organized political force in the islands. Then came President Sukarno's experiment in "guided democracy." His conviction that all parties should be represented in Jakarta brought the Reds into the Government.

Fortunately the experiment, as President Sukarno first conceived it, never reached full fruition. The now gasping rebellion of anti-Communist leaders saw to that. Their cry of alarm over the growing strength of the Indonesian Communists soon found an echo in President Sukarno's Nationalist party. It inspired new efforts on the part of the Government to check Red influence.

If there is any change in Indonesia's attitude toward communism on the home front, Maj. Gen. Abdul Haris Nasution, Commander in Chief of the armed forces, is in large measure responsible. In some respects the general has assumed the role of a military dictator. A series of army decrees has banned the political activity of four anti-Communist parties in rebel areas. But they have also had the effect of crippling Communist activity. They have made necessary the postponement of this year's general elections on which the Reds were counting heavily. They had hoped to make a still more impressive showing at the polls than they did in 1955.

Meanwhile Jakarta is bending every effort to improve relations with the United States and other Western powers. The arms deal concluded with Washington on February 8 is interpreted as an earnest of restored U. S. confidence in Indonesia's ability to handle the Reds.

Will Dr. Subandrio have the same success in Canberra? Not, we fear, if Jakarta insists that Australia change its policy on Netherlands New Guinea. It would indeed be unfortunate if the colonial issue were once again to prove a stumbling block to better East-West relations.

Preparing the Experts

LAST SUMMER the Subcommittee on Latin American Affairs of the Senate Foreign Relations Committee was asked to undertake a year-long study of Latin America. The first report on its study is due in mid-February. In preparing it, the subcommittee on October 27 invited every college and university in the country to submit bids on ten research projects covering economic, political, cultural and historical aspects of Latin America. How many Catholic colleges and universities submitted bids? Not a single one. And that despite the obvious interest and understanding that a Catholic institution could and should bring to such studies.

How many of our Catholic colleges and universities

offer their students intensive programs of study in Latin American affairs? According to *American Cooperation with Higher Education Abroad* (Bulletin 8, Department of Health, Education and Welfare, 1957), 26 colleges and universities in the United States offer area studies in Latin America; not a single one of them, however, is a Catholic institution. How many Catholic colleges and universities have serious courses of study on Latin America, even if those programs cannot properly be called "area studies"? A list compiled by the Institute of International Education in May, 1957 revealed that 177 U. S. institutions of higher learning offer "a minimum of five courses on Latin America"; among them

are 20 Catholic institutions. That means that of the total of well over 200 Catholic colleges and universities, less than one in ten showed a serious interest in that area.

Twenty years from now, who will be the experts to direct the rapidly increasing relations between our country and Latin America? We will need experts in business, in education, in cultural relations. We will need Americans who speak Spanish and Portuguese fluently. Will there be a proper proportion of Catholics prepared to play their role in bringing together our two continents? Not unless U. S. Catholic higher education changes its policy of relative disinterest and begins to devote greater attention to that increasingly vital quarter of the globe.

Let's not forget, moreover, that college years come late in the formative process. The desire to enter Latin American careers must be awakened earlier—in high school language classes. The number of high school students taking language courses is now, apparently, on the upswing. Of the 1.6 million such students last semester, the two largest groups were studying Spanish and Latin. But we may wonder if Catholic high schools,

which give an honored place to Latin, are conscious of the apostolic aspect of including Spanish in their curriculum. As for Portuguese, the language of over 60 million Latin Americans, there hardly seems to be in the whole United States a single high school, public or private, which teaches that language. In fact, when the Institute of International Education announced last year ten grants to Brazil, a knowledge of Portuguese being a prerequisite, they received fewer than ten applications. Isn't there an opportunity here for some of our larger Catholic high schools to pioneer in a field which offers great promise?

How can we get Catholic youth to take up Latin American careers? If we really want them to do so, we must offer them first-rate courses in high school Spanish and Portuguese. We must point out to them the possibilities of advanced study in that field and encourage them to seize every opportunity to pursue it. Finally, our Catholic institutions of higher learning must expand their offerings. This is a serious challenge, and one we should face with the imagination, realism, zeal and initiative that the times demand.

The Jobless and the Communists

THE OPEN conflict within the Government over the pace of re-employment as compared with the pace of re-employment after the 1948 and 1953 recessions has sharpened debate over the Administration's hold-the-line budget. On February 7, the Federal Reserve Board published a staff study which concluded that employment was lagging behind the pace of previous postwar upturns. Both the President's Economic Report to Congress and a Department of Commerce analysis had stated that the pattern of re-employment was much the same. Reviewing the recovery through December, 1958, the Economic Report said that

changes in employment followed fairly closely the patterns of change in previous postwar cycles. . . . In the final two months of the year, the unemployment rate was close to what it had been in the corresponding period in the 1948-50 recession and recovery, though still above what it had been in the corresponding period of 1953-55.

The resolution of this statistical conflict can safely be left to the Government's slide-rule brigades. The important fact to note, as the Federal Reserve study emphasizes, is that whereas the gross national product had by the end of the year practically reached its prerecession peak, less than a third of the 2.4 million jobs lost during the down-turn had been regained. Except for customary seasonal changes, there has been no improvement in the employment picture since last September.

However great the embarrassment it causes the chairman of the Federal Reserve, William McChesney Martin Jr., the Fed's staff study is being cited as additional evidence that Mr. Eisenhower's hold-the-line budget is inadequate for the task at hand. Not only does it fail to provide the military hardware and man-

power, the schools, homes and airports the country needs; it is of no help in getting idle industrial capacity into production and jobless men and women back to work.

It is unlikely, however, that this additional argument will shake the President's conviction that a balanced budget is the least the Government can offer at the present time to prevent the forces of recovery from becoming too boisterous and setting off another splurge in living costs. He refuses to accept the argument that with full production and employment the Government's tax revenue would rise sufficiently to balance the budget at a higher level of spending.

It should be noted that the conflict between the President and his critics is not, basically, a conflict over economic growth and full employment. It rages, rather, over the means, and the pace, of achieving these goals. The President wants to move toward them more slowly and cautiously than his critics deem necessary; and he wants to achieve them by greater reliance on private enterprise and natural economic forces than his critics consider practical.

If we could think today in purely domestic terms, ignoring the shrinking world beyond our borders, one might argue that the sufferings of the unemployed are a smaller evil than the sufferings of all those adversely affected by inflation. In these or similar terms the President's cautious approach to full recovery might be approved. But it is hard to approve his approach when the future of the world for generations to come so largely hinges, as it does today, on American power and beneficence. In these very different terms, we find it impossible not to agree with *Business Week* that the President's hold-the-line approach "is a worthy objective, but a somewhat limited one for a great nation."

Religious Pluralism and Public Morality

John R. Connery, S.J.

ONE of the more confused concepts in modern society is that which identifies morality with religious belief. The recent dispute in New York over dispensing contraceptives in public hospitals clearly illustrates this confusion. Whatever may have been the origin of the unwritten ban on dispensing contraceptives in public hospitals in New York City, many—in the rather heated exchange of views which took place—adopted the attitude that the ban was chiefly a reflection of Catholic religious beliefs. Viewed in this light, it quickly became the target not only of the crusaders for contraception but also of an increasing number of anxiety-ridden opponents of the Catholic Church. Any efforts on the part of the Church to support the ban were looked upon as an attempt to impose her own religious beliefs on others. These efforts, of course, had to be vigorously resisted by all lovers of religious liberty.

Defenders of the Catholic position tried to dispel the confusion by tracing the ban on contraception to the natural law. Since this law flows from human nature itself rather than from any particular religious creed, it imposes obligations which bind all members of the human race and is not limited in scope to those of any one religious profession. Thus, in this view, the pluralistic religious complexion of the American community is quite irrelevant. However divided they may be religiously, the members of the American community, or of any other community, have the same human nature. Consequently, they are all bound by the common law of that nature. To allay anxiety, Catholics could protest further that if the prohibition against contraception were purely a matter of religious belief, the Church would not try to impose it on others. It is the teaching of the Church that faith is a gift and its acceptance must be voluntary; an imposed faith is no faith at all. If she were to force her doctrine on unwilling unbelievers, the Church would violate her own religious tenets. It is because legislation against contraception is based on a precept of the natural law that the Church supports it.

Unfortunately, although this appeal to the natural law is completely valid, it meets with little response

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from the world outside the Catholic Church. To a large segment of the non-Catholic population today the concept of a natural law is meaningless. In their opinion, morality, at least to the extent that it is obligatory, stems either from civil law or from religious belief. Moreover, civil-law morality in a society where Church and State are separated should be a reflection of the mores of the people rather than of the religious tenets of any particular creed. In other words, morality should be a reflection of what the community as a whole wants, the standards which the people accept for themselves, however high or low these may be. If a community wishes

to outlaw such activities as gambling, drinking, etc., it should be free to do so. On the other hand, if the people wish to legalize the dispensing of contraceptives, even in public institutions, they should also be free to do so. This totalitarian concept of civil law as the sole norm of community morality obviously leaves no place for a natural law.

Although such a positivistic attitude leads to a divisive standard of morality which tends to set up different moral patterns in different communities, it would be a mistake to exaggerate and conclude that it will lead to totally opposing moral systems. As long as

human intelligence continues to function normally, it will recognize certain deviations in conduct as morally wrong, and this basic and ineradicable clarity of vision will provide a core morality that will transcend community limits. A certain minimum morality, therefore, will be common to all. What is chiefly lacking in a moral atmosphere of this kind is any absolute standard. There is nothing so wrong, it is argued, that it cannot be right in certain special circumstances. Many of those who opposed the action of the hospital commissioner might be inclined to agree that contraception is ordinarily not a morally wholesome practice, just as they would agree that abortion is not a morally desirable procedure. But where the life of a mother is at stake, or some other serious reason prevails, these procedures lose their malice. Evil loses its ugliness when it becomes the means of achieving some important good.

While it is true that this liberal attitude prompted much of the opposition to the original stand of the hospital commissioner, it would be incorrect to presume that it was the only source of complaint. The attitude of some who took part in the controversy must be characterized as false rather than liberal. These people are

FIFTY YEARS



as ardent in their opposition to such practices as gambling and drinking as they are in their defense of contraception. This is not to say that they would always approve of contraception. They would not. But they are willing to make exceptions for contraception that they would never allow for gambling. A bona fide reason will justify contraception, but gambling cannot be tolerated even when the proceeds are devoted to charitable causes. This statement is not made in any cynical spirit; it is merely a statement of fact. It is a fact, too, that these persons do not hesitate to promote and support legislation aimed at banning the activities of which they do not approve.

Legislation based on opposition to drinking and gambling—so-called “blue laws” in general—does clearly reflect the mentality of certain Protestant sects. Whether the advocates of such legislation would admit that it stems from purely religious persuasions, I do not know. I am inclined to believe that they consider these activities wrong for everyone, and not just for the members of their sects. At least, this is the distinct impression left in campaigns to introduce such legislation or keep it on the books.

WHAT FOUNDATION FOR MORALITY?

The liberal approach to morality already discussed sees no difference between the Catholic opposition to contraception and the hostility of some Protestants to gambling and drinking. Both are nothing more than expressions of their respective religious beliefs. Without any religious belief himself, or, at least, without a religious belief that imposes these moral “taboos,” the liberal finds both of these attitudes unreasonable outside the context of the particular religions from which they take their origin. He sees no more reason for accepting the one than the other. He does not object to any restrictions which the adherents of these faiths may place on themselves, but he will certainly resist any attempt to extend these restrictions beyond the limits of a particular faith.

But not all who identify basic morality with religious belief criticize the efforts of religious minorities to influence the moral standards of the community. Convinced that religion should have a place in society, some are unwilling to allow religious pluralism to set up a wall of separation. Unless efforts are made by various religious sects to inject religious ideals into the community, these persons fear, and not without reason, that a completely secularized society will develop. Some who adopt this position have reservations about the methods that may be used to inject religious principles into society. They would limit the efforts of religionists to the field of education, personal influence and indo-

trination. Others, however, believe that any methods permissible in a democratic society should be at the disposal of advocates of religious principles. They would have no objection even to efforts at influencing legislation, so long as the methods used are kept within the limits of the democratic process.

NEED FOR A SURE GUIDE

While Catholics welcome the good will and support of sincerely religious people of this stamp, they can hardly accept their basic assumption, namely, that contraception is purely a matter of religious persuasion or ideal. Nor if it were, can they agree, as we have already pointed out, that it could be legitimately imposed on others. The Catholic Church teaches that contraception is against the natural law and is therefore a matter of universal obligation. Contraception is evil. This evil is not limited to the adherents of any particular religious creed but is independent of religious persuasion. It is for this reason that the Church feels no need to make apologies for supporting legislation against this practice.

It is very regrettable that the Catholic approach to the morality of contraception is to a large extent unique today. But it is consoling to detect, at least in legal circles, the beginnings of a trend back to a natural law which is basic to, but at the same time transcends, civil legislation. This law is not just an expression of existential mores but a basic norm by which the existential must be measured. One can hope that recognition of such a norm will continue to spread. Yet, encouraging as this trend may be, it would not be realistic to expect it to effect an automatic solution of the controversy over contraception. There are areas of the natural law where unaided reason, handicapped as it is by dynamic drives unleashed through original sin, cannot easily penetrate, or at least cannot clarify to the point of conviction. It is Catholic teaching that the guidance of supernatural revelation is required in order to penetrate these areas. Without a supernatural guide, these more remote truths, even though they are of the natural order, will remain to a certain degree inaccessible.

This is particularly true in the realm of sex. The force of this dynamism is such that it creates a barrier to the acceptance of any truth that imposes control and attempts to limit sexual expression. Even when relatively unimpeded, the intellect often experiences great difficulty in pursuing truth. But when it is reaching out for moral truth against opposing dynamic forces, the difficulty is compounded. I believe it would be safe to say that the intellect runs into its greatest barrier to truth in matters of sex, since this faculty is undoubtedly one of the strongest dynamic forces in man. It is not surprising, then, that in this area particularly the intellect should need the steady guidance of a force that is superior to human dynamisms and is not affected by them.

General acceptance of a natural law, therefore, while a long step in the right direction, should not be expected to provide an immediate solution to the dispute over contraception. Certain conviction regarding the intrinsic malice of this practice will call for a further



acceptance—the acceptance of a supernatural guide. Hence, although it is perfectly true that the prohibition of contraception is a precept of the natural law, mere acceptance of this law in general will not bring with it an automatic recognition of the evil of this practice. To explicate this particular dictate of the natural law, human reason must have recourse to a guide that is not subject to human weakness in the pursuit of moral truth. In other words, it needs the help of a supernatural teacher, the Church.

It should be repeated here that acceptance of the Church is not required to get at least some understanding of the malice of contraception. I think there would be general agreement, for example, that there is an intimate relationship between the marital act and generation, and that ordinarily this relationship should be respected. It is the categorical nature of the prohibition that easily eludes the grasp of unaided reason. That contraception should be interdicted when a human life is in danger or some serious socio-economic reason makes conception undesirable, is a truth that fallen human nature will resist. In this circumstance, where the only alternative to contraception is some degree of abstinence, it is easy to see how the natural dynamism will exert a powerful subversive influence on the intellect. The purely metaphysical approach gives way under such pressure to a more existential morality. In fact, the pressure may be such that it prevents one even from penetrating to the metaphysical.

Catholics can indeed be grateful that they have the guidance of the Church in their moral lives. This guidance not only makes possible for them a higher grade of morality than is available without it; it also gives assurance of the validity of this morality. One has only to consider some of the unjustifiable severities imposed on the followers of other religions in order to appreciate the value of this guidance. Attention has already been drawn to the attitude of some Protestant sects toward

drinking, smoking and gambling. One can add to this list the attitude of the Jehovah's Witness toward blood transfusions, the Christian Scientist toward all medicine and, in another area, the Mennonite toward military service. Although the Catholic may find that his moral standards will demand at times the practice of heroic virtue, he has been spared these excesses.

TOLERANCE WITHOUT INDIFFERENTISM

But the same reason that calls for gratitude calls as well for a spirit of tolerance. Catholics sometimes adopt the attitude that because contraception is against the natural law anyone who practices it must be in bad faith. It should be clear from what has already been said that good faith is quite conceivable in those who, without any ill will, do not accept the guidance of the Church. A full understanding even of the natural law is not easily within their grasp. It is not hard, then, for a couple in difficult circumstances to conclude in perfectly good faith that contraception is justifiable in their case. An appreciation of this fact should make Catholics a little more understanding of their non-Catholic neighbor.

This does not mean that the Church should relax her efforts in behalf of the natural law or adopt a tolerant attitude toward contraception itself. However difficult it may be for unaided reason to arrive at a full appreciation of the evil of contraception, it remains contrary to the natural law. In supporting the ban against dispensing contraceptives, or any such legislation, the Church, far from imposing a religiously inspired obligation, is merely attempting to uphold an already prevailing obligation of the natural law. The Church, and anyone else for that matter, has the right, and at times even the duty, to defend this law against attack and abuse. Although prudence may dictate moderation, the Church certainly need offer no apologies for speaking out in defense of the natural law.

FIFTIETH ANNIVERSARY GREETINGS

J. Edgar Hoover

DIRECTOR, FEDERAL BUREAU OF INVESTIGATION

I am indeed pleased to have the opportunity to congratulate the staff of AMERICA on the occasion of the Fiftieth Anniversary of publishing this outstanding periodical.

It has been my privilege to read and enjoy many issues of this magazine and to follow with great interest its strong fight against atheistic communism. I am certain that the numerous articles and editorials which have been printed on this topic by AMERICA have been a great contribution in the efforts to prevent the Communists from gaining headway in the United States. I offer my very best wishes for the continued success of your publication.

George Meany

PRESIDENT, AFL-CIO

AMERICA has established itself so firmly and so effectively in the world of contemporary thought that its celebration of a mere Fiftieth Anniversary comes as somewhat of a surprise. This impression of maturity beyond its years arises, no doubt, from the fact that the philosophy of AMERICA is founded upon enduring Christian tenets.

Permit me to salute the editors of AMERICA—past and present—for their willingness to meet the challenges of the times in a manner which has not only respected the intelligence of its readers but also has presented a positive viewpoint. Accept my best wishes for your continued success.

Professor Slichter Looks at Labor

Benjamin L. Masse

IN THE *Atlantic* for last December, Sumner H. Slichter has an article on unions that will alternately soothe and anger both labor and management and provoke endless arguments among his academic colleagues. To act as a lightning rod, drawing charges from all directions, is no new experience for the eminent Harvard professor. One of the most articulate of contemporary economists, he has been engaged in this thought-provoking enterprise for a long time. Since his *Atlantic* article not only raises a good many questions that are agitating the public today but also, typically, supplies a number of confident judgments and answers, it is worth some attention from Catholic social thinkers.

The professor's first proposition, that "trade unions have been one of the great instruments of progress and reform in American society," and that the country needs "a trade-union movement that is strong, that commands public confidence, and that is a source of responsible and well-informed criticism of our economic institutions," will delight everybody at AFL-CIO headquarters in Washington. At the nerve center of the National Association of Manufacturers in midtown Manhattan, it will cause weeping and gnashing of teeth.

His second proposition, that unions have become selfish, undemocratic and to some extent corrupt, will have the opposite effect. There will be cheers at the NAM and anguish at the AFL-CIO.

His third proposition, that unions can regain their prestige and moral standing in the community only through some Government supervision of their internal affairs and through active participation in reforming the productive processes of industry, will produce mixed emotions in the labor camp and give businessmen a bad case of jitters.

Let us look at Professor Slichter's propositions in greater detail.

Why is he persuaded that unions have made such a valuable contribution to American life that they must by all means be preserved?

In the first place, he says, unions introduced democracy into industry by substituting a sort of bill of rights for managerial dictatorship. The worker is no longer at the mercy of the employer—in unionized plants, that is—either with respect to his compensation or to his job tenure and life in the plant community. He can no longer be disciplined or fired at the whim of some

dyspeptic foreman. More important still, labor has created a power center which affects the decision-making process in the American economy hitherto exercised by industry and Government alone. According to the professor:

This three-way division of power and influence gives the American economy an admirable diversity of viewpoint and promotes moderation and stability in economic policies by compelling important decisions to be reached by compromise and agreement.

But, Professor Slichter continues, in the very act of fulfilling its necessary role in the economy, labor has to a considerable degree lost the respect and confidence of the public. It has become undemocratic in the conduct of its affairs. It has permitted racketeering and corruption to flourish. It has selfishly pushed wages up much faster than productivity warranted, so that the public now wonders "whether unions can be prevented from forcing creeping inflation on the community."

ON THE OTHER HAND

At this stage in the argument, some of the professor's academic friends would begin asking questions and calling for distinctions. They might start, for instance, with labor's status in the community.

In arguing that the unions have lost prestige, Professor Slichter cites certain evidence: mounting editorial criticism of labor; the growing percentage of representation elections lost by unions (from 25.5 per cent in 1949-50 to 39.2 per cent in 1957-58); the increase in unfair labor-practice charges brought by individuals against unions; the number of States that have passed right-to-work laws; the great effort required these days to organize the unorganized.

The first thing skeptical colleagues would note about this presentation is the strange omission of any reference to the November elections. (The omission may not be strange at all, since the article was probably in type before the election.) The election results were a surprise to many observers. There had been a general assumption that the McClellan hearings and the association of union wage demands with inflation had seriously hurt labor in the public mind. The November balloting didn't bear this out. Not only did an exceptionally large number of union-supported candidates win office, but in five of the six States where the proposition was on the ballot, right-to-work laws lost. Furthermore, in Indiana so many candidates friendly to labor were

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elected that the State's right-to-work law may be repealed.

Unquestionably, labor's reputation has been hurt by the corruption and inflation issues, but apparently the damage has been less serious than Professor Slichter supposes. (Is this due to public apathy, or to the refusal of the public to condemn an entire movement for the sins of a minority, or to approval of labor's efforts at self-reform?)

Apart from this consideration, the professor's colleagues would question much of the evidence he cites for union unpopularity. True, the press is hostile; but the press, with rare exceptions, has always been hostile. It is harder to organize now than it used to be, but this difficulty antedates the McClellan committee. The corruption issue has handicapped organizing campaigns, but other factors are at work here—including growing employer opposition to unionization, the climate in the South, jurisdictional problems still unresolved despite the AFL-CIO merger, the psychological resistance of white-collar workers to unionization—which explain much of the frustration. The jump in individual complaints against unions does have some significance, but how much is a question. After all, as Professor Slichter concedes, an average of 584 complaints a year over a four-year period is not very large in a movement involving 18 million workers. And not all these complaints were decided against the unions.

Nor is this the only concession the professor makes to the defendant in the course of his indictment. In his treatment of union democracy he seems to end up by saying that the public disillusionment on this score is unrealistic. Earlier he had told his readers that the unions had laudably injected some democracy into industry. Now he tells them that, on the national level, the unions that accomplished this reform are oligarchies in which the rank and file doesn't have much say. But the oligarchies, he says, "usually do a pretty good job of representing the rank and file" and by and large the members are satisfied with their performance. The public should realize that "there is no broad demand from trade-union members for democracy in unions." Since most of the members won't even attend meetings, it is unrealistic to force democracy on them.

What is to be done, then, to safeguard rank-and-file rights and discourage the oligarchs from dipping into the cash box?

This is a complication, answers the professor, that "in the main must be solved by government action."

A "large majority" of union leaders, he says, are sincerely concerned about honest and fair union administration. Indeed, "standards of honesty are higher in most trade unions than in many city and State governments." But the majority is powerless to dis-

cipline the erring minority. All the AFL-CIO can do is to call the affiliated union to task and punish obduracy by expulsion. About the highly centralized administration of the independent United Mine Workers, it can do nothing at all.

So Professor Slichter proposes that Congress enact a law that would

1. "Prohibit the holding of union office by persons convicted of a felony."
2. "Require honest and reasonably frequent union elections."
3. "Require unions and union officers to file certain financial reports, with penalties for omissions and misrepresentation."
4. "Restrict the right of national unions to deprive local unions and districts of self-government."
5. "Provide an outside and neutral source of appeal for union members who are disciplined by union officers."

Though the author admits that a law of this kind "would have no great effect upon the operation of most unions," he feels that it would still be worth-while. (So, incidentally, does the AFL-CIO, which last year favored enactment of the Kennedy-Ives bill, which incorporated all except the last of the above proposals.) Mr. Slichter warns the public, however, that his reforms "would tend to make the trade unions more aggressive and more radical." That is true, because the small number of active members in any union, who would gain most from his program, tend to be less conservative than the leadership. Perhaps this explains why some employers are indifferent, or even hostile, to union reforms.

DEMOCRACY IN UNIONS

Dr. Slichter is impressed by some figures on union elections compiled by Prof. Philip Taft of Brown University. Professor Taft found that in a period extending from 1910 to 1941, out of 741 elections for top offices in seven national unions, there were contests in only 130 cases. Slichter attributes this to the allergy of the officers to criticism and to their hostility to efforts to displace them. Since he wrote the foreword to Taft's detailed study of the internal life of unions, *The Structure and Government of Labor Unions*, which contains an illuminating chapter on "Opposition in Union Elections," it is hard to understand either the weight he gives to the rarity of contests for top union offices or his explanation of this common phenomenon. Surely Professor Slichter is experienced enough to know that the nature of trade unionism militates against frequent contests for top union offices, and that the absence of such contests doesn't necessarily denote an absence of strong and intelligent opposition. The opposition is frequently there, but the price of permitting it to develop into a political slugging match, which might injure the union and handicap it in pursuing the welfare of its members, is higher than the rank and file is willing to pay. So differences are compromised, and care is taken that all interests are represented in the top union councils.

The problem of union democracy must be looked at from the inside, but before this is done, it is important



to define what one means by democracy. Professor Slichter, who emphasizes the direct participation of the worker in determining the conditions under which he works, seems to be talking in terms of the New England town meeting. As Joel Seidman and his collaborators at the University of Chicago pointed out in their excellent book, *The Worker Views His Union*, such a concept of democracy has no relevance for many unions today. If all the members of Ford Local 600, or any number of other large locals, turned out for a meeting, there wouldn't be a hall big enough to hold them. The only kind of democracy that is practical on the national level and, increasingly, on the local level, is representative democracy. And there is more of this kind of democracy operative in unions today, in informal as well as formal ways, than outsiders might suspect. In fact, Dr. Slichter implicitly concedes this when he observes that "the officers of unions know in a general way the wishes of the rank and file and try to gratify those wishes."

If one thinks of democracy in these more practical terms, Dr. Slichter's pessimism seems unwarranted. In academic circles some creative thought is being devoted to adaptation of the traditional democratic forms to the needs of modern trade unions. The struggle to make democracy work in organized labor is no more hopeless than is the struggle to make democracy work in American society as a whole.

We come, finally, to the professor's last point, what he describes as "the excessive economic power" of unions and their tendency to raise wages faster than output per man-hour warrants.

WAGES AND INFLATION

The Government, says Dr. Slichter, can do little to stop this type of "cost-push" inflation. Outlawing secondary boycotts, he says, would have little effect on most unions. Nor would the splintering of big unions into company-size parts—another solution advanced by employer groups—weaken labor's economic power. Nothing could prevent the parts from concerting their efforts on wage proposals. The hardboiled use of monetary policy is also impractical, since the unemployment it would generate would cause as much injustice as does inflation, and would be wasteful to boot.

On the other hand, employers and the public can do much, he thinks, to restrain the drive for higher wages. Most workers don't like to be charged with causing inflation, and all but a few strong unions are sensitive to public criticism of their policies.

As for employers, Professor Slichter returns to an old proposal of his, that employers concentrate on raising productivity by methods that economize on new labor-saving equipment, such as better scheduling of materials, better training of workers, better maintenance of machines—in other words, better supervision all around. Unlike new machines, these methods don't exert an upward pressure on wages by increasing the demand for labor.

However, says the professor, the best hope of stopping inflation lies with the unions themselves. They

must adopt a new goal; they must aim at playing "a major role in raising the productivity of industry." The opportunity is there because "the present organization of production in most plants will not bear rational examination." The old tug of war between management and employees must be replaced "with organized co-operation." Workers must be encouraged to use their brains as well as their brawn. If this is done, he says, unions will better the lot of their members and regain the confidence and support of the community.

All this is highly controversial, and nobody knows it better than Dr. Slichter. Many observers would question his generalization about labor's "excessive economic power," especially the alleged impact of this power on wages. The fact is that we simply don't know enough about the anatomy of postwar inflation to be dogmatic about its causes. (We do know, however, that three-fourths of the increase in prices is directly attributable to the delayed effects of World War II and the immediate effects of the Korean war.) Similarly, every dues-paying member of the NAM and the U. S. Chamber of Commerce would denounce the suggestion that the Government can't cut unions down to size. Again, many economists would marvel at the absence of any mention of Government-supported farm prices in connection with inflation, or of the price rise in the service sector of the economy, where unionization is weak.

PARTICIPATION IN MANAGEMENT

But the biggest hassle of all would start over the professor's appeal for a new union goal. Labor would register a dissent, since many unions have no desire to share responsibility for the organization of production. That's management's job, they say. And labor's dissent would be drowned out by the roar from management, which would see in the proposal the first dangerous step toward codetermination. The last thing most managements want is any sharing of their duties and prerogatives with labor.

Yet on this point the professor is fundamentally right. Somehow or other, unions must come to bear responsibility for efficient production—and this must be brought about without destroying the authority of management. But the other side of his coin cannot be ignored. Workers must have some assurance that their efforts will be fairly rewarded, and that by helping to step up production, they will not be working themselves out of jobs. What is clearly needed is some expansion of the collective-bargaining relationship that will make workers feel they are really and truly "partners in production," as Pope Pius XI recommended more than a quarter-century ago.

Nor can this partnership stop there. It must also find expression on the industry level and on the national level, so that labor and management can narrow their differences over public economic policy and begin concerting their price and wage decisions with over-all Government efforts to achieve the goal of stable economic progress. If Dr. Slichter has ideas along this line, his reading public would undoubtedly like to know them.

Catholics for Western Literature

Eileen Brooks Lieben

IT IS A CRYING SHAME what fiction, motion pictures and TV have done to ruin a magnificent chapter in American history. The hardy breed of heroes who dared as greatly as any Aeneas or Odysseus to make that history deserves better than the high-noon stance and the bar-room brawl. There have been some fine westerns in story and on screen but they are almost obscured beneath the avalanche of inferior material.

Is there nothing better to be had?

Too many of our Catholic readers, theatregoers and writers as well are unaware of the number of Catholics who can truly be called "makers of the West," and whose adventure-filled lives make them natural subjects for fiction and drama.

A GREAT FRONTIERSMAN

Begin with Tom Fitzpatrick, who with Kit Carson and Jim Bridger belongs to the heroic age of the Far West. There was no abler mountain man than he, and Bernard De Voto records that these three cannot be differentiated, that it was chance that gave Carson and Bridger more celebrity.

Fitzpatrick's story during the first four decades of the 1800's is one of the bold intelligence, raw courage and incredible human endurance that made possible the unsealing of a vast half-continent. One of the first to respond to General Ashley's call in 1822 for fur trappers who would dare the wilderness west of the Missouri, he discovered the South Pass, that all-important break in the impenetrable wall of the Rockies that opened up one of the greatest paths in the western progress of the race—the Oregon Trail. It was through this pass that, on the Fourth of July, 1836, he escorted the first two white women ever to make the overland journey to Oregon. There is fiction material here: one of the women was young, beautiful, capricious—and her name was Narcissa.

Trapping with Jedediah Smith, later working as senior partner with the Rocky Mountain Fur Company, he outwitted and outfought the red man, battled grizzlies, swam primeval streams, beat off venomous rattlers and endured every kind of privation. Fascinating tales are recorded of his daring invasions of Indian camps to recover stolen horses, and of his hairbreadth

MRS. LIEBEN, mother of three stalwart sons, lives in Omaha. She combines with her housekeeping studies for a master's degree and some writing.

escape from a band of Gros Negres, who for many days hunted him down crevices and over high, bare rimrock.

He came to know every mountain range, pass, valley and stream, and this knowledge made him invaluable as a guide for the flood of immigrants who sought their fortunes in the Far West. In 1841 he piloted as far as Fort Hall the first train bound for California. He acted as hunter and guide for Father De Smet, that intrepid Jesuit who one day walked all alone into the camp of Sitting Bull and brought about a temporary peace with the Sioux and their allies gathered in war council. Fitzpatrick served as guide for John C. Fremont on his second expedition, for Stephen Kearny on his march to Santa Fe. His greatest service to his Government lay in his ability to command the respect of the Indians, who knew him as Broken Hand, a man of honor and of courage. With Kit Carson he became an official in the Bureau of Indian Affairs, and gave his talents to negotiating treaties. De Voto says of him, "No man in the West handled Indians better than Tom Fitzpatrick"; he was one of "the best representatives the Indians ever had." Washington Irving mentioned him thirteen times in *Adventures of Captain Bonneville*, and David Lavender named him still oftener in his superb study of southwestern history, *Bent's Fort*. Frank Morris's juvenile, *Adventures of Broken Hand*, is the only piece of good fiction that gives a clear picture of his days, and thus his name remains virtually unknown to the western-loving American public.

A DAUNTLESS TRADER

Edward Creighton is another of the Catholic "makers of the West," whose name loomed large in the early development of these States and in the expansion of American economy. Zane Grey found in this man's life and adventures the perfect plot for his novel, *Western Union*.

After building the first telegraph line from Saint Joseph, Mo., to Omaha, young Creighton conceived the idea of stretching the line from the Missouri River to the Pacific.

With the do-or-die attitude that characterized frontiersmen, he set out unescorted in the winter of 1860-61 to make his survey. He made his way through country teeming with Indians, where settlements were few or unknown. He suffered severe frostbite in subzero weather. Arriving in Salt Lake City he met Brigham Young and sold him on the plan for a cross-country

telegraph line. Continuing on horseback over the pony-express route, he arrived in California. He stirred up such immediate interest in his idea that wagers were made as to which man would reach Salt Lake first, Jim Gamble running the line from California or Edward Creighton and his crew working west from Omaha. Creighton won, and the magic of an electric circuit united Atlantic and Pacific coasts.

The man's career was many-faceted: besides stringing his wires west he was a pioneer cattleman in Nebraska and Wyoming, and a supplier of goods for the gold hunters of Montana. During his lifetime he amassed a large fortune and after his death his wife fulfilled one of the wishes closest to his heart: the building of a Catholic college in Omaha. The Jesuit-operated Creighton University is one of the finest institutions of higher learning in the West and a fitting memorial to all those traits in the man that made this nation great.

The Jesuits had their own pioneer heroes of the calibre of the fabulous Father De Smet, but there were many other churchmen who made an indelible mark on the civilization of the West and Southwest.

One does not have to be a Catholic to discover the immense contributions of the Church to the old West, as witnessed in the works of distinguished writers such as Walter O'Meara, Shirley Seifert and Willa Cather. The Church gave stouthearted men, but what was more important she gave some of the finest of her educated men who brought the graces of culture and the learning of an older civilization to the raw new land.

A ZEALOUS MISSIONARY

The Frenchman Claude Dubuis, Bishop of Galveston, was such a man. The story of his experiences as a missionary in the early days of Texas surpasses fiction. Starting with nothing but the fiery sword of his desire, he cut through a brutality engendered by poverty, fear of a terrible death at the hands of marauding Comanches, despondency that followed in the wake of a persistent siege of drouth, yellow fever and cholera—and in the hearts of Indian, Mexican and white settler he sowed the seeds of a humane way of life.

At one time his diocese was nearly as large as France, and during his many journeys over these hundreds of miles of territory he fell into Indian captivity more than twenty times but always came off unharmed. In a disastrous flash flood he was marooned sick and alone on a tree limb. Hunger was his constant companion, and accounts of his missionary trips tell about meals made of rattlesnake and even cat.

With the help of one assistant he built a church practically single-handed; he opened the first Castroville free school in a cabin of boards. As a medical missionary he served all creeds. Indeed, there were days when he had not time to say Mass, when his ministrations were needed by hundreds of cholera and yellow fever victims. Carrying his meager stock of drugs he went from village to village doing all that he could do. He visited France to beg help from religious orders, and returned with three Sisters of Charity of the Incarnate Word,

who were the forerunners of some great Catholic nursing orders in the Southwest.

Sensitive, beauty-loving, with a highly developed French taste and sense of exactness, Claude Dubuis lived through the crudest and roughest of pioneer exploits, and worked on till age and ill health broke him down completely. His story leaves one with an ache for human misery and a profound awe for the power of a vital holiness to alleviate it.

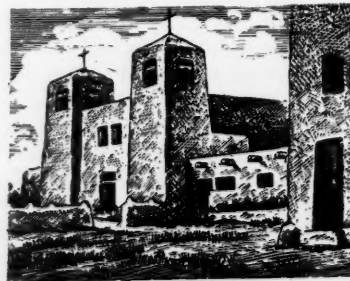
A HEROIC ARCHBISHOP

Willa Cather's novel *Death Comes for the Archbishop* is a reverent tribute to another of the valorous French missionaries—Jean Baptiste Lamy—who came to Santa Fe as Vicar Apostolic in 1850. She wrote that "he had come with the buffalo, and he had lived to see railway trains running into Santa Fe. He had accomplished an historic period."

His experiences were as rugged as those of Bishop Dubuis, and like him he worked for people of all creeds. His ideal was not only to revitalize Catholicism, which had lain almost dormant since the expulsion of the Spanish, but to make better Americans of the heterogeneous inhabitants of New Mexico and Arizona. In *The Centuries of Santa Fe*, Paul Horgan tells of the Bishop's ten-thousand-mile journeys on muleback over desert and mountain, his farsightedness in the demand for a bond issue to bring the railroad to Santa Fe, his fight for legislation for free public schools. "Every school, public and private," writes Horgan, "is the heir to his energetic faith in education."

These men are but a few of the myriad Catholics who gave exceptional service in the carving of a civilization from the wilderness. There were likewise the thousands of Irish immigrants who laid track for the railroads that inched their way across the pathless wastes. There were other frontiersmen like bold Logan Fontenelle, and there were great and respected leaders like Stephen Kearny. These men are naturals for fiction and drama, for westerns. Like the heroes of old they set out to do great deeds and they did them.

Catholic readers should feel a strong sense of pride in the exploits of men like Fitzpatrick and Creighton. Catholic writers looking for interesting and valuable material that is alike educational and historical, dramatic and true, will detect in the accomplishments of some of our pioneers novels and plays and short stories of quality infinitely superior to much of the "western" writing of today. Let us hope that our artists will turn their talents that way.



State of the Question

ECHOES RESOUND ALONG TIN-PAN ALLEY

An editorial in this Review (11/29/58) praised the record "Twelve Songs on the Apostles' Creed," with melodies and lyrics by John Redmond. Letters from our readers complained (1/3/59). We pointed to St. Francis Xavier, St. Robert Bellarmine and others—here surely were "tin-pan-alley" catechists. The battle goes on.

TO THE EDITOR: In defending Mr. Redmond's use of tin-pan-alley tunes for catechetical purposes, you cite as his predecessors "modernizers" such as St. Francis Xavier and St. Robert Bellarmine. I should like to point out that during the period in which these two saints lived (16th and early 17th century) popular music was on a particularly high level and can scarcely be put in the same category with the tin-pan-alley tunes of today.

Anyway, I was not objecting to the principle of using contemporary or popular music for religious purposes. A great deal of the popular music of the past has been both musically sound and adaptable for religious use, e.g., Bach's famous chorale from the St. Matthew Passion was originally a love song.

All I maintain is that jazz dance tunes and sentimental Broadway-Hollywood lyrics are neither artistically sound nor appropriate even for nonliturgical use, and I cannot see how that type of stuff can give anything to children but a distorted and garbled impression of the sublime truths and realities of our faith.

MARY A. LAFARGE

New Canaan, Conn.

TO THE EDITOR: This is the answer to the editor's note on "Jangled Little Jingles" (AM., 1/3).

Tin-pan-alley music in the day of St. Francis Xavier and St. Robert Bellarmine was different in quality from that of today. In those days, popular music had the same essential structure as sacred music, and much of it was well written. Many love tunes were adapted to sacred words and became Chorale tunes. Music to risqué and ribald words could even be adapted to sacred words, since these tunes did not reflect their risqué words. They were simply light-footed and gay; when slowed down, they became well constructed hymn tunes.

The popular tunes of today often incorporate the silly, shrug-shoulder, or fulsome attitude of their words. Some tunes even have these qualities in spite of harmless words. I am convinced that the editors of AMERICA are mistaken in this matter, because they have tried to deal with music by reason alone. Where music is concerned, if reason alone is used it will often mislead, since it is not guided by instinct.

In St. Francis Xavier's time, almost all educated people had a well-developed musical instinct, acquired through familiarity with a large quantity of well-written music. Many people are handicapped in this matter today, since so many colleges and schools fail to offer a well-balanced program in music.

ETHEL THURSTON, PH.D.

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New York, N. Y.

TO THE EDITOR: I hope that you have received a bushel of letters, pressed down and flowing over, disagreeing with the two letters against John Redmond's "Twelve Songs on the Apostle's Creed."

God save us from the purists! With no intention of being uncharitable, all I could think of as I read your correspondence column was a scene twenty centuries ago when pure "separated ones" were scandalized because the Son of Man came eating and drinking and was called a wine-guzzler. Incidentally, He converted some 150 gallons of water into wine at the Cana marriage feast, where the equivalent of tin-pan-alley music was accepted.

What is disgraceful or sinful about tin-pan alley in itself? Popular music in itself is not sinful. Being morally indifferent, it *can be* either good or bad. Catechism by ditty should be judged as a moral and pedagogical issue for children—not by the staid blue-blood



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standards of mature art for adults. When Jesus told the parable of the capricious children in the market-place, He implicitly accepted their contemporary customs; and the songs they sang were the equivalent of tin-pan-alley ditties today.

As for Redmond's songs being "totally without dignity," the children whom Jesus lovingly embraced were also without the "dignity" of adults—petulant, capricious, drooling, inattentive, unpredictable as children normally are.

Jesus never said, "Suffer the little ones to come to me—provided they know Gregorian chant and observe the Motu Proprio of St. Pius X."

FRANCIS L. FILAS, S.J.
Loyola University
Chicago, Ill.

TO THE EDITOR: It is irrelevant to condemn the Redmond songs for failing to meet the standards set by recent papal documents on music. The Motu Proprio, *Musicae Sacrae Disciplina*, etc., were concerned with music to be used in church, whereas the Redmond songs are an educational tool and should be judged as such.

However, in my opinion they are not even a good educational tool. Can't intelligent people see the incongruity of teaching the sublime truths of faith through an idiom that is superficial and flippant?

No one objects to the Redmond tunes because they are popular; the objection arises from the fact that the popular style employed is frivolous. Thus the songs cannot be compared with the efforts of Xavier and Bellarmine. In the 16th century popular music was far above the level of our tin-pan alley.

JAMES W. MCKINNON
Bronx, N. Y.

TO THE EDITOR: Please permit me to correct an unfortunate editorial comment regarding the "inspiration" of tin-pan-alley catechists by St. Francis Xavier and St. Robert Bellarmine.

Virtually no connection, esthetic or otherwise, can be made between the culture of Spanish, French and Italian folksong, frottola, villancico and chanson, in which the popular ideas of the late 16th century found expression, and today's jukebox music. The placing of "modernized nonliturgical music"

on a plane with the medieval laude and Geisslerlieder or religious music in what the Renaissance theorists termed "familiar style" is as much an offense against religious and musical taste as it would be to consider Gregorian chant on an equal level with the old St. Basil hymnal.

If you are seeking analogous trends to jukebox music with sacred texts, you may examine, for instance, the use of "popular" tunes as bases for 15th-century Masses (Dufay's Mass *Se la face ay pale* or the *L'Homme Armé* Masses by Okeghem, Busnois, Tinctoris et al.) or the more saccharine and "operatic" musical expressions of the French and Italian Catholic revival during the 19th century. These trends were quashed by the Council of Trent and St. Pius X, respectively.

Perhaps a condemnation, rather than an indorsement of "jukebox theology" would help those who are striving to maintain the purity and integrity of our Catholic musical tradition.

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The title of this splendid biography of Blessed Peter Favre echoes Christ's statement in Galilee concerning the wide scope of His mission: "To the other towns also I must proclaim the Kingdom of God" (Luke 4:43). Aptly epitomized in those words is the sublime aim of the itinerant career of the first companion of St. Ignatius Loyola in the formation and the extension of the Society of Jesus in the 16th century. This book claims the distinction of being the first full-length account by an American author of the life of the genial Savoyard priest, who was a pioneer in the apostolic work of the Jesuits in northern Italy, Germany, Belgium, Portugal and Spain.

These pages give ample evidence of the writer's tireless efforts to present a realistic portrait of Blessed Peter in accordance with the best standards of modern hagiography. The factual details of his life from the early days as a shepherd on the Alpine heights of Savoy until his untimely death in Rome at the age of 40 are culled from an impressive list of authoritative sources.



Favre's affable personality, his exceptional talents and manly piety were directed toward the summit of perfection from the day he met Ignatius as a fellow student at the University of Paris in 1529. In his 12 years of priesthood, he distinguished himself as the tactful emissary of Ignatius, as theological expert on the Lutheran heresy, as prudent advisor of bishops and royalty, as preacher, confessor and retreat master.

To get to the heart of his subject, the author wisely offers lengthy and per-

tinent quotations from the personal letters and the spiritual diary of Fr. Peter. These fonts of primary evidence enable the reader to gain an immediate appreciation of the ideals and motives of an exemplary priest, fashioned after the Heart of the divine Master.

The comments of Fr. Peter on such topics as the Christ-like confessor, the methods of dealing with heretics, and liturgical reflections on various feasts will prove to be truly inspiring especially to priests. Religious, men and women, will read with admiration of his utterly selfless practice of the virtue of obedience. The laity will learn the measure of the sacrificial love for souls in the heart of a truly zealous priest.

Concomitant with the record of Favre's fervent apostolate among souls and his work of establishing new Jesuit communities and recruiting members is the story of his phenomenal success in diffusing the Ignatian ascetical principles of the *Spiritual Exercises*. Trained by the master himself during their years together as students, Peter had the privilege of making his month's retreat under the personal supervision of Ignatius before his ordination in 1534. So well had he learned the Manresan pattern of spirituality and so adept had he become in communicating these truths to others that in his later years Ignatius stated that no one among the early Jesuits surpassed Peter Favre as a retreat master.

A good indication of the high esteem of Ignatius for the spiritual and mental qualifications of Father Favre is found in his final assignment. Pope Paul III had asked the leader of the Jesuits for three theologians to assist at the Council of Trent. The choices were Fathers Favre, Laynez and Salmeron. Having been recalled from Spain, Peter was stricken with a fatal fever and passed to his glorious reward in Rome on Aug. 1, 1546. In the quaint language of the official record of his death, it was stated that Fr. Favre went "to the celestial council instead of the Tridentine." The priest whom St. Peter Canisius, doctor of the universal Church, praised in these glowing terms: "never have I seen or heard a more learned or more profound theologian or a man of such striking and remarkable holiness," was beatified on Sept. 5, 1872, by Pope Pius IX.

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WASHINGTON Gonzaga University (Spokane) LAS-C-Ed-E-G-J-L-Mu-N-Sy-AROTC Seattle University ..LAS-C-Ed-E-G-N-AROTC	
WASHINGTON, D. C. Georgetown University LAS-C-D-FS-G-L-M-N-Sy-AROTC-AFOTC	
WEST VIRGINIA Wheeling CollegeLAS	
WISCONSIN Marquette University (Milwaukee) LAS-AE-C- D-E-Ed-G-J-L-M-N-Sy-Sp-AROTC-NROTC	

KEY TO ABBREVIATIONS:

LAS Liberal Arts and Sciences	FS Foreign Service
AE Adult Education	G Graduate School
C Commerce	IR Industrial
D Dentistry	J Relations
Ed Education	J Journalism
E Engineering	L Law
	M Medicine



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Deserving Winner

ELEPHANT HILL

By Robin White. Harper. 245p. \$3.50

Coming to India to visit her sister who is married to a medical missionary in Kasappur, Beth Sumner has no idea of what may befall her in this mysterious and fascinating country, but she knows what she is leaving behind her in America. It is nothing to which she is eager to return: memories of her late, adored father, unhappiness over a broken engagement, a dubious future in the teaching profession. Unmarried at 35 and with no prospects, she is beginning to feel the crushing oppression of loneliness and futility. Kasappur, which means "the Abode of Bitterness," does not augur well for a girl who has already had to swallow more than her share of gall.

But then, almost from the start, there is Mr. Alagarsami. Her meeting with him on the train to Kasappur is as funny as it is unique and marks the beginning of a series of events which are sometimes ludicrous, sometimes poignant.

Reunited with her sister, Agnes Westmore, the doctor, George, and the children, Beth soon learns that her charming friend of the train episode is a thorn in the flesh of the Westmores. Constrained by loyalty to her sister, she attempts to forget Mr. Alagarsami but is finally convinced that the kind gentleman she met on the train cannot be the monster described to her by the Westmores. Determined to get to the truth of the matter, she sets about in her own way to resolve the problem.

Loyalties are strained, tempers flare, nerves are grated. Then, for one idyllic moment on Elephant Hill, East and West are muted into harmony. Suddenly, a careless word, an angry retort and the clash of personalities raise up again the barriers of culture and threaten to destroy truth.

This winner of the 1959 Harper Prize is a thoroughly delightful book. The people it portrays are wonderfully human in their weaknesses as well as in their virtues; no one is either too good or too bad to be real. Mr. Alagarsami, torn between his Eastern ties, in the persons of his selfish, possessive old mother and equally domineering uncle, and his Western proclivities, is hilariously funny with his fractured English ("relapse," he says, for "relax") and his prideful efforts to save his Indian face. The family scenes are among the best, especially the portrayal of the children,

24

natural, warm and tender. There is, in all this sweetness and light, an awareness of the seamier realities and their attendant problems on both a public and a personal level, yet the book is in no way offensive. Harper's is to be congratulated on this choice.

FORTUNATA CALIRI

Historical Perspective

RUSSIA AND THE SOVIET UNION

By Warren B. Walsh. U. of Mich. 640p. \$10

This history of the Russian people is both scholarly and highly readable. It spans the period from the origins of Russia as a state more than 1,000 years ago to the Soviet political machinations of 1957. The pace of the narrative slows up with the course of time—a more detailed treatment is accorded to recent occurrences than to those of the remote past.

What impresses most favorably is Prof. Walsh's ability to put into true historical perspective the events and situations which are often either distorted or overlooked in American publications. Thus he observes that "Russia had emerged from the Napoleonic wars as the most powerful nation on the Continent," with only Great Britain equal to her as a world power. He appropriately adds that "this fact, generally resented by the West, is usually deliberately ignored or forgotten." Again, discussing campaigns of World War I, he writes that the premature Russian invasion of East Prussia in 1914, ordered in response to urgent pleas of the West, "saved Paris by forcing the Germans to send two army corps to the east on the eve of the first Battle of the Marne." He also demonstrates the fallacy of the often repeated view that Russian prerevolutionary imperialism was something uniquely nefarious. Actually, it was not a whit different from the colonial expansion of the West. "The Russians had as much or as little right to Turkestan, for example, as the United States had to Texas or California; or as the British had to India."

In the last third of the volume, which deals with Soviet history, the reader is shown how the irrational tenets of Soviet ideology affect Moscow's political posture and maneuverability. Indeed, as the author says, "Soviet foreign affairs in the postwar period make sense only when examined against their doctrinal background." Communist leaders have consistently evinced complete in-

difference to the people's welfare. From the days of the Bolshevik Revolution they were impelled by their Marxist beliefs to advance the cause of the world revolution and were willing "to sacrifice Russian interests to promote their brand of internationalism." Even Soviet patriotism has been only a means of bolstering the system by using it as an ideological instrument to fuse the people to the regime.

Among the very few errors found in this admirable volume is the statement that the Russian Orthodox Church elected a patriarch in 1943—"the first since 1700." The fact is that the first patriarch since the abolition of the patriarchate by Peter the Great was Patriarch Tikhon, who was elected by a Sobor of the Church in 1917. Incidentally, one of his first acts was to impose, on Feb. 1, 1918, anathema on all Bolsheviks who were baptized in the Orthodox Church.

This outstanding book deserves wide circulation. It can be of great assistance both to the general reader and to students of Soviet affairs in its clear presentation of the historical background and its clarification of various facets of the conflict between East and West.

NIKITA D. RODKOWSKY

KITCHENER

By Philip Magnus. Dutton. 410p. \$6.50

This is not the first biography of the popular military leader of Britain in World War I, nor the first blast at him. That came from Lord Esher in 1921, but was too early for proper second thoughts or for real factual completeness. This present biography uses official reports, memoirs of contemporaries and a goodly number of unpublished documents, including many confidential letters of Kitchener himself. In spite of the fact that the author slips on occasion into too violent adjectives (as his subject did), the book appears to have been put together with judgment and objectivity.

Most interesting and most indicative of the skill of the biographer is the way in which certain characteristics of Kitchener are shown to have been inherent in the man during his early career, and to have sprung into prominence during his later days, and thus to have caused his final failures.

Kitchener was tutored at home and did not develop many friendships; he was eventually schooled abroad and did not mix with school fellows. As a result, he often failed later in life to adjust to others' ideas. Even his early career was

1605



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not developed in army work with army men, but on special assignments for the Palestine Exploration Fund and under Foreign Office rather than War Office control. From his youth until his sixties (except when he served under Roberts in South Africa) he was therefore critical of professional soldiers, and ambitious to rise not through military channels but by influential connections back home. These traits indeed helped him to rise, but they made him too dictatorial, not ready enough to rely on needed staff help, often calculatingly insubordinate and reckless of proper channels of responsibility.

He became a popular hero with his capture of Khartoum. He used his reputation to wangle a high appointment in India, where he clashed with his government chief and precipitated a crisis that resulted in the practical dismissal of Lord Curzon. Back to Egypt he went for four years to be high ruler under the British flag. In 1914, in England

Our Reviewers

VINCENT DE P. HAYES, S.J. teaches theology at Fordham University's School of Education. He has also for several years contributed the survey of religious books to AMERICA's semiannual book roundup.

FORTUNATA CALIRI is assistant professor of English at Lowell State Teachers College, Mass.

NIKITA D. RODKOWSKY lectures on the history of communism and Soviet economics at Fordham University.

ELBRIDGE COLBY, author of articles on military strategy and history, teaches journalism at George Washington University, Washington, D. C.

on leave when war broke out, he was made Secretary of Staff for War—for his name was a byword for victory. There his characteristic traits and his reputation continued to have effect until he was lost at sea on a fateful trip to Russia.

Kitchener's fame helped immeasurably to win recruits to the armed forces prior to conscription, but his limitations in getting along with politicians prevented him from being of much real value in war strategy as a whole. He was on his way out when he died.

This excellent biography is a fine study in human character.

ELBRIDGE COLBY

Picking the Paperbacks

THE PROTESTANT CHURCHES OF AMERICA, by John A. Hardon, S.J. (Newman, 365p. \$1.75). An up-to-date handbook covering the major Protestant denominations. Only official publications of the various religious bodies were used; and the objective presentation of the material makes this an invaluable study of the beliefs and practices of non-Catholics.

MEN OF MUSIC, by Wallace Brockway and Herbert Weinstock (Simon & Schuster, 649p. \$1.95). A revised and enlarged edition of the lives of 17 great composers from Bach to Stravinsky. A highly personal approach to the world of music and musicians makes this a most readable study.

A HISTORY OF EUROPE, by Henri Pirenne (Doubleday Anchor, 631p. 2 vols. 95c each). Beginning with the end of the Roman world in the West and ending with the Reformation, this great historian produced this study of medieval history while interned as a prisoner in Germany. His attention to the social and economic elements, combined with lucid objectivity, make this a most unique contribution to the art of history.

GEOFFREY CHAUCER OF ENGLAND, by Marchette Chute (Dutton Everyman, 349p. \$1.55). A vivid and lively biography that recreates 14th-century England and the influences that shaped the life and work of a great writer. Detailed analyses of his most famous writings make this a valuable introduction for students.

ALFRED THE GREAT, by Eleanor Shipley Duckett (U. of Chicago Phoenix Book, 220p. \$1.35). A stirring and dramatic history of the great ninth-century English king. We are swept into the past when a warrior king was lawmaker, with a passion for learning and a fervent desire to expend himself for God and his subjects.

THE ROAD TO RICHMOND, by Maj. Abner R. Small (U. of California, 280p. \$1.50). A vivid account by a soldier in the Army of the Potomac of several of that Army's great battles, and of his six months as a prisoner of the Confederacy. Sincere and unpretentious, these Civil War memoirs show us war as it really was.

MEMOIRS OF A REVOLUTIONIST, by Dwight Macdonald (Meridian Books,

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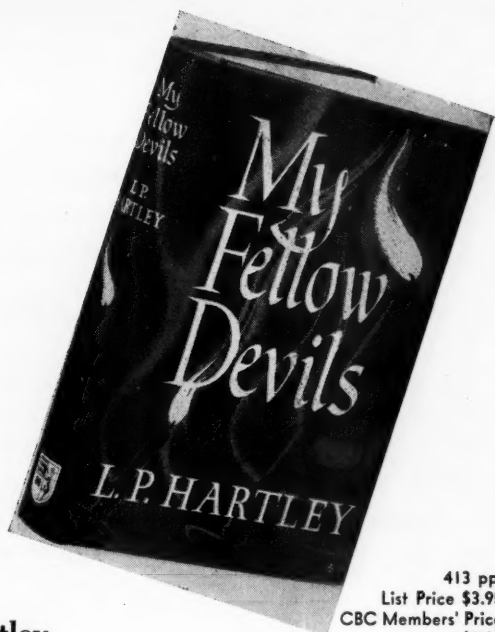
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SAFE CONDUCT, AN AUTOBIOGRAPHY AND OTHER WRITINGS, by Boris Pasternak (New Directions. 286p. \$1.35). A brief autobiography written when he was forty, but presaging the great writer to come; a group of short stories and a selection of poems, throw new light on the complex character of this Russian author whose freedom of spirit has astonished the world.

MEMOIRS OF THE CRUSADES, by Villehardouin and De Joinville, transl. by Sir Frank T. Marzials (Dutton. 340p. \$1.35). The days and deeds of the Fourth and Seventh Crusades come alive in the eye-witness accounts of these French soldiers. The glory and the greed are there, but we also feel the spirit and faith of a past age.

HELEN DOLAN

THEATRE

LA MADRE, presented by The Blackfriars' Guild, is based on a period in the life of St. Teresa of Avila. It is hard to resist the urge to say that the writing of this seductive comedy is brilliant, the performance excellent and the direction inspired.

The author is Sister Mary Francis, P.C. Her play has the tenderness of *Cradle Song*, the delicious humor of *The Male Animal* and the suspense without the derring-do of melodrama. Her characters are deftly chiseled and most of her scenes are charming vignettes in action. It is possible, of course, for a play to have all those elements of sound drama combined in gaucherie. Sister Mary Francis has disciplined her

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material into an exquisite mosaic of sentiment, conflict and humor, in a casing of dulcet lines that have the delicacy of chamber music.

Kate Wilkinson, as Sister and later Saint Teresa, is an enchantress in the role. There are just too many commendable performances by others to be mentioned in limited space. Individually and in ensemble, the cast deserves a loud bravo.

Dennis Gurney rates a louder bravo for his precision direction. Floyd Allan and Bill Griffin should get a raffle of applause for their settings and costumes.

Preceded by *Heloise* and *The Power and the Glory*, *La Madre* is the third of a triumvirate of Catholic plays that have accelerated the maturity of the season. All three are off-Broadway productions. No new play in the commercial theatre can match them in dramatic significance. No, your reviewer is not forgetting *J.B.* The MacLeish play is less impressive as religious drama and trails far behind *La Madre* in visual and aural beauty.

FASHION, presently on view at the dusty off-Broadway Royal Playhouse, is a precious item of Americana that should be subsidized by the city treasury for permanent exhibition.

The comedy was first performed in 1845, and the author was Anna Cora Mowatt, who seems to have been reluctant to allow full expression to her gift for social satire. It may be observed, in passing, that few of our contemporary playwrights show more courage. She was also aware of the moral values in society and not afraid to promote them in her story.

The comedy is essentially a humorous morality play in which God and healthy living in the country overcome the corruption of the city, where the devil is in control. While not as modern in construction as English plays almost a century older, *Fashion* probably reflects American naïveté as accurately as the comedies of Congreve and Sheridan reflected London sophistication of their period.

Enid Markey and Will Geer, supported by a company of enthusiastic young troupers, play their roles for laughs, and get them in continuous chuckles and frequent roaring volleys. David Fulford's direction accentuates humor without injury to the author's basic sincerity. Mr. Fulford and William Dempsey are the producers. Donald Bailey Tirrell's pastel settings provide a fitting background for the prissy manners of the period. Marietta Abel



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Transl. by Ronald Knox. Kenedy, \$4.50
3. **CROWN OF GLORY** By Hatch and Walshe. Hawthorn, \$4.95
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Hawthorn, \$4.95
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and her harp reinforce the humor of the period's gaucheries.

The costumes were designed by Maganini, who, assisted by an anonymous make-up man, endows a character called Zeke, played by Stephen Daley, with the garish resplendence of a circus horse. Mr. Daley appears arrayed in scarlet livery, a wig of snow-white cotton batting, soot-black face and brilliant blue eyes. If anything more hilarious has appeared on the stage since the Statue of Liberty play, it has escaped your observer's attention.

REQUIEM FOR A NUN, by William Faulkner, is a purgative drama distilled from the author's saga of life and culture in Mississippi. Readers who have had the fortitude to burrow through one of Faulkner's novels, getting the hang of his tortuous prose, remember a tedious but rewarding experience. The drama at the Golden is an experience no less memorable.

The story is simple. A Negro woman of low morals has been convicted of the murder of an infant and sentenced to be hanged. Instead of lamenting her fate, she thanks God for His justice, perhaps His mercy. Faulkner is rarely crystal clear. Her attorney knows that a white woman set up the situation that motivated the crime, and was therefore equally guilty. The exposure of the white woman's guilt is the substance of the drama—redemption through death or suffering.

Ruth Ford is magnificent in her rendering of the ordeal of the guilt-ridden white woman, urged by Zachary Scott, flawless as the condemned woman's defense counsel, to make expiation beyond the reach of law.

The producers are The Theatre Guild and Myers and Fleishman. The action was directed by Tony Richardson. Other credits are too involved for brief mention.

TALL STORY, sponsored at the Belasco by Emmet Rogers and Robert Weiner, is an automation comedy by Howard Lindsay and Russel Crouse. The story deals with an attempt by mobsters to "fix" a college basketball game. Before the end of the dry expository scene the dullest member of the audience knows that what follows will be push-button fun. We know beforehand that the authors will pull levers that release humorous situations and wonder how loud we will laugh.

The action is in several homes and offices of Custer College which boasts a basketball team that is a tornado in collegiate competition. Herman Shum-

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lin directed the production for laughs, and, after the pedestrian opening scene, he gets them. Sets and lighting by George Jenkins and costumes by Noel Taylor are adequate journeyman jobs.

The performance is generally competent. Hans Conried, Marian Winters and Nina Wilcox are brilliant. Marc Connelly, the veteran playwright-actor-producer and versatile theatre hand, tops all of them in the role of a physics professor.

The weakest element of the comedy is the contribution of the authors. Apparently they have not been reading the newspapers the past several years. If Custer is a basketball whiz, how come there isn't a single Negro player on the team?

THEOPHILUS LEWIS

MUSIC

If the combined predictions of producers and market observers come true, the stereo design is destined within a couple of years to take over the lion's share of the recording trade. There are already enough stereo players scattered over the nation to justify the full-scale production of this new type of recording, and each month sees almost an equal number of hi-fi and stereo releases being offered to the public. What started out as a trusting act of faith last summer has by now turned into a conviction.

And yet, the results are variable. At best, as in the case of a few operas, the technicians have been able to produce the illusion of movement by having the sound of the voices travel across the room from one speaker to another. But in the case of solo performances, whether by voice or instrument, the main result is that of greater depth and sharper tonal perspective.

Take, for example, a recital of harpsichord music by Sylvia Marlowe. Since modern harpsichords usually have a deeper resonance than their ancestors of 250 years ago, this stereo album of Miss Marlowe is characterized by an unusually full and sparkling sound. The selection of music sets off the striking variety of tones of the instrument—Handel's *Harmonious Blacksmith*, Mozart's famous *C-Major Sonata*, shorter pieces by Couperin, Purcell and others. A smart set of *Three Bagatelles* by Alexei Haieff forms a pleasant conclusion for this interesting collection (Decca).

Apparently technicians do not yet

agree on how a full instrumental ensemble can be presented to best advantage on stereo. If the speakers are tuned in such a way that the sound "meshes" at a midway point, the over-all result is again one of depth rather than of spatial illusion. In such a case, a well-made hi-fi recording can produce virtually the same full sound if played on a stereo set. I have in mind the Mozart *Serenade for Wind Instruments* (K. 361), played by Fred Fennell's Eastman Wind Ensemble in a matchless monophonic version. The musicians and conductor are in perfect rapport, and the results are a delectable hour of music-making—all the more memorable when played on stereo (Mercury).

Shorter notice must be made of two notable additions to the standard repertoire: Sir Thomas Beecham works an unexpected transformation with Tchaikowsky's *Symphony No. 4*. The waspish baronet and his Royal Philharmonic players take the music seriously, and present an excellent statement of this overworked score (EMI-Capitol). A sumptuous reading of *Harold in Italy*, with William Primrose as the solo violinist, comes from Charles Munch and the Boston Symphony Orchestra. This is yet another in the outstanding Berlioz series that has been recorded by Mr. Munch in the past two years (Victor stereo).

Madame Butterfly

Plots with oriental settings and/or characters have intermittently attracted the attention of Western composers ever since *Mikado* appeared in 1885. Latest, of course, is the Broadway *Flower Drum Song*, which has already proved itself a worthy companion to its Asian predecessors, *South Pacific* and *The King and I*. In the grand opera repertoire, pseudo-oriental music is represented by two works of Puccini, *Madame Butterfly* and *Turandot*. In terms of international popularity, *Madame Butterfly* seems destined to outlive all the others.

The main value of the Victoria de los Angeles and Giuseppe di Stefano performance of this opera derives from the vocal excellence of the two leading singers. The Rome Opera orchestra under Gianandrea Gavazzeni plays competently, but deserves a more prominent part in the proceedings. This album was first released a couple of years ago and now appears under a new label (EMI-Capitol).

Another interpretation of the same opera endeavors to remove the work from the realm of overblown melodrama and restore it to the level of lyric

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tragedy. As far as vocal endowments go, the principal singers, Anna Moffo and Cesare Valletti, are not yet the equals of de los Angeles and di Stefano, but the spontaneity and lightness of their voices are certainly responsible for heightening the poignant lyricism of the music. The cast does not have a weak link from top to bottom, and Erich Leinsdorf leads the orchestra in its important function of revealing the character development of Butterfly. Sound effects are also used to good purpose and assist the imagination in visualizing the action (RCA Victor).

FRANCIS J. GUENTNER

THE WORD

O God, who seest how we are destitute of all strength, keep us inwardly and outwardly, that in body we may be defended from all adversities, and in mind cleansed of evil thoughts (Collect of the Second Sunday of Lent).

The first liturgical prayer of every Mass is technically known as the "collect" or (to borrow a term) the "common prayer." It is always a petition; it is understandably couched in fairly general terms; it presumably expresses the sublimated common denominator of the individual petitions of all the faithful present. The balances and rhythms of these Latin prayers are frequently striking. Even in translation the substantial sense of the original emerges clearly and, upon examination, proves to be profound, subtle, shrewd—full of both the inspired and accumulated wisdom of Holy Mother Church.

On this second Sunday of Lent, Mother Church in her Mass-prayer declares flatly that we mortal men are *destitute of all strength*. The admission appears, on the face of it, perhaps unduly pessimistic. Is it really true that unaided man is so completely helpless? Does not the human species achieve quite remarkable things in enterprises where the divine assistance could hardly be expected—like amassing a dishonest fortune, or making a lucrative business of pornography, or building an atheistic and highly menacing empire?

Exactly. Holy Mother Church, be it noted for once and for all, always thinks and speaks in supernatural terms. (The Church, mind; not every churchman or churchgoer.) It is precisely because man on his own is utterly destitute of

spiritual, supernatural and, in that high sense, moral strength that he cannot resist the passions which send him lurching and laboring after money and sex and power.

This unequivocal reminder of man's spiritual helplessness without God and God's constant assistance called grace appears again and again in the liturgy, and the conviction underlies so much of the Church's praying and speaking and doing. Mother Church has never forgotten an ominous heresy named Pelagianism, which said, in effect, that we ought to believe in God, but that we could take care of all the rest, including attaining to God forever, strictly on our own. The Church, echoing our divine Lord, insists that we must ask for all help in all needs—those needs which are myriad and otherwise irremediable.

Keep us inwardly and outwardly. Thinking always in supernatural values, Holy Mother Church, again unlike another whole concourse of lofty and fastidious heretics, never forgets that man is a body as well as a soul. God's only-begotten Son, becoming one of us, took to Himself of a virgin a human body, and learned (as St. Paul would say) by sharp experience how *in body we need to be defended from many adversities*. Those bodily adversities are both great and small. As this prayer is said this Sunday, there may be one in the church who has cancer and another who has a cold in the head. Holy Mother Church is pleading earnestly for both of them.

And in mind cleansed of evil thoughts. There may be those who, as they see the specter of Catholic censorship behind every honest effort to control literary filth, suspect also that the Catholic Church itches to legislate men's thoughts. Let us be candid. If there be question of *evil thoughts*, the allegation is true, as it is true of Christ Himself: *But I tell you that he who casts his eyes on a woman so as to lust after her has already committed adultery with her in his heart*. It is so obvious that every wicked deed must be conceived in a human mind before it is done by human hands. If only the evil could be stopped there, where it exists first, in the mind! No court or tribunal or inquisition can achieve this end. It can only be done by the man himself, who, knowing well that in such a case he is *destitute of all strength*, begs almighty God, as the Church does, for this good grace.

Holy Mother Church prays wisely and well. Let us earnestly and honestly join her. VINCENT P. MCCORRY, S.J.

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